

MODERN TECHNOLOGIES OF EDUCATION OF ETHNO-CULTURAL TOLERANCE IN YOUTH STUDENTS: THEORETICAL ASPECT

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Annotation: *The national demographic map of modern Uzbekistan is characterized by multi-ethnicity. Therefore, the processes of interethnic interaction that take place in the state give rise to new socio-cultural and pedagogical problems. One of these problems – the formation of a new generation of citizens of Uzbekistan, worthy successors to the tradition of previous generations, successors to the spiritual culture of their people, able to coexist and communicate without conflict with representatives of other ethnic populations, while maintaining national identity in conditions of compact living in a multinational educational and cultural space. So, we are talking about instilling ethnic tolerance in the younger generation.*

Keyword: *population, socio-cultural, contradiction, education.*

According to psychologists and teachers (Yu. Ivkova, I. Klenitskaya, N. Shchegolikhina and others), the education of ethnic tolerance acquires special importance in high school age, when the final awareness of one's own ethnicity occurs and an ethnic worldview is constructed. At this age, teachers in educational institutions have the greatest influence on the formation of the ethnic consciousness of students, purposefully influencing the development of an individual's self-awareness. Along with this, the search for social and personal identity in adolescence determines the emergence of a more conscious attitude of high school students to interethnic relations and the formation of their own position.

Thus, taking into account the specific characteristics of interethnic relations in modern Uzbekistan and the role of school in the formation of ethnic tolerance of students, we can identify the following contradictions between them: the increase in the multiethnicity of Uzbek society and the insufficient preparedness of schoolchildren for interethnic communication; the need for a tolerant attitude towards different ethnic groups and the insufficient development of technologies aimed at developing ethnic tolerance.

The resolution of these contradictions determines the search for effective ways to educate the younger generation in ethnic tolerance and a culture of interethnic communication. Therefore, the purpose of the article is a theoretical study of the problem of instilling ethnic tolerance among high school students in secondary schools.

Objectives of the article: to reveal the essence of the concepts "tolerance", "ethnic tolerance"; to determine the conceptual basis for educating ethnic tolerance among Uzbek students.

In the scientific literature, there are different approaches to the interpretation of the term "tolerance", "ethnic tolerance". Tolerance was first formulated as a philosophical category in connection with the problem of intolerance that led to the Thirty Years' War.

In the brief philosophical encyclopedia, the word “tolerance” is of Latin origin “tolerantia” - patience, tolerance for a different kind of views, customs, habits. This term has almost the same meaning in different languages: in English, willingness to be tolerant; in French - a positive attitude towards a person who thinks and acts differently than oneself; in Chinese - to be generous towards others; in Arabic - mercy, patience, sympathy; in Russian and Ukrainian – the ability to accept another as he is [4].

Leading domestic researchers of this problem (Yu. Ivkova, M. Mironova and others) interpret tolerance as the readiness of an individual to build relationships with representatives of another social, national, moral, cultural environment, as the art of relating to people, respect for different cultures and religions, thoughts and the views of others, friendliness and a peaceful attitude towards others [3; 5].

Some scientists (R. Shaimardanov and others) define several types of tolerance: age, gender, geographic, marginal, interclass, educational, political, racial, religious, sexual orientation, physiological, speech, ethnic (or interethnic).

Let us reveal the essence of ethnic tolerance.

Researchers in the field of ethnopsychology (A. Asmolov, O. Shlyagina, T. Stefanenko and others) consider ethnic tolerance as a complex attitudinal formation of the individual.

Ethnic tolerance manifests itself in various critical situations of interpersonal and personal choice when ethnic stereotypes and norms for solving problems developed in another sociocultural way of life do not work, and new norms or stereotypes are in the process of formation. Ethnic tolerance of an individual also manifests itself in problem-conflict situations of interaction with representatives of other ethnic groups.

G. Abdulkarimov interprets ethnic tolerance as one of the types of tolerance in the social sphere. The researcher believes that the basis of ethnic tolerance is a positive ethnic identity. Its formation determines the individual’s readiness for joint activities with representatives of other ethnic groups. In the process of interaction with them, ethnic tolerance gradually becomes part of the ethnic mentality, which includes a system of values and stereotypes of democratic behavior. The latter are based on the principles of tolerance in interethnic relations [1].

Let us note that such social phenomena as ethnic tolerance and the culture of interethnic communication are in a certain subordination. In her pedagogical research, E. Gerasimova put the concepts of “tolerance”, “culture of interethnic communication” and “morality” on the same line. It is in this developmental sequence that the scientist sees a movement from the individual to the general: tolerance – culture of communication – morality. In general, this scheme covers tolerance (tolerance of other people’s thoughts, beliefs, behavior) - an integral part of the culture of communication between people, and morality is one of the components of moral culture [2].

From the point of view of the Russian researcher N. Lebedeva, the level of ethnocultural competence, psychological readiness for intercultural and interfaith dialogue, experience and habits of intercultural understanding and interaction are socio-psychological factors that influence ethnic tolerance.

To increase ethnic tolerance in multicultural regions, N. Lebedeva and others recommend introducing into the pedagogical process of different educational institutions electives and subjects aimed at studying the cultures of the peoples who live in a multi-ethnic zone. This, according to scientists, contributes to the development of ethnocultural competence of the younger generation and increasing the positivity of their own ethnic identity. Except

Therefore, work on the development of ethnic self-awareness should be combined with intensive work regarding the development of the personality of young people, nurturing their independence

and social responsibility. This will prevent the development of dependence on an ethnic group and will prevent the transition of self-identification with an ethnic group into ethno-fanaticism and nationalism.

Investigating the problem of instilling ethnic tolerance among students, Professor T. Dmitriev pointed out that ethnic tolerance is the dominant culture of interethnic relations. It is necessary to develop it as a personality orientation in the learning process, creating conditions for constructive interaction with representatives of other ethnic groups. In his work "Multicultural Education," the scientist identified the following levels of development of ethnic tolerance in education: teaching tolerance (developing in a student tolerance regarding the cultural characteristics of other ethnic groups; developing a willingness to allow deviations from accepted standards in society in their assessment), studying and supporting another culture (by understanding and accepting cultural pluralism, learn more about the culture of another ethnic group, better understand it), respect for cultural differences (becoming a personality that highly values another culture), affirming cultural differences (the level of multicultural education and cultural formation).

Based on this, the researcher concludes that the most effective way to develop tolerance is through education, which helps students develop habits of critical independent thinking and judgment. Pupils learn to show tolerance - they recognize that people have different interests, status, appearance, and have the right to live in the world, preserving their own individuality.

We agree with the scientist that it is necessary to develop ethnic tolerance among secondary school students, first of all, in the process of education. Following E. Gerasimova, T. Zelova, M. Mironova and others, we define methods of instilling ethnic tolerance in high school students: persuasion (intelligently conveying the need for tolerant behavior), self-persuasion (conscious, independent formation of a set of views in oneself as a result of searching for a solution to any social problem) , suggestion and related methods of attraction, stimulation, methods of influencing the volitional sphere of students, methods of influencing the sphere of self-regulation, correction method, methods of influencing the subject-practical sphere, methods of influencing the existential sphere and others.

In conclusion, it should be noted that the problem of instilling ethnic tolerance in students is relevant at the present stage both in ethnopsychology and in pedagogy. Psychologists study the psychological essence of ethnic tolerance and the mechanisms of its formation in growing youth. In turn, specialists in the field of pedagogy develop and test effective technologies for instilling ethnic tolerance and a culture of interethnic communication in secondary school students in a modern multi-ethnic environment.

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